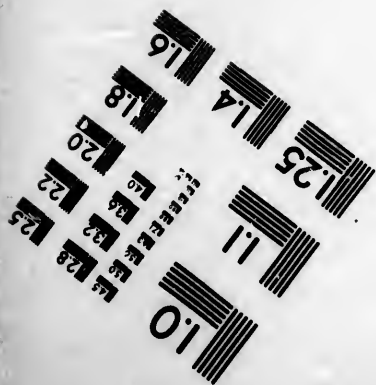
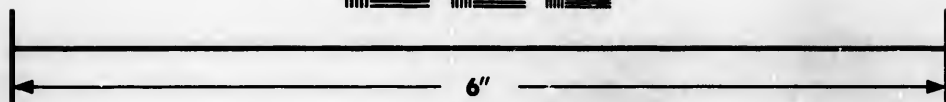
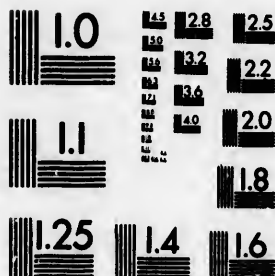


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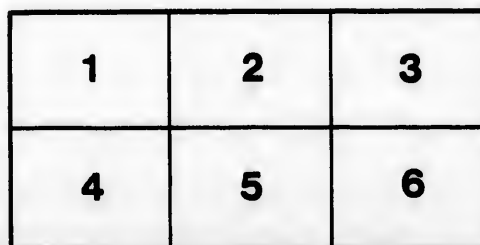
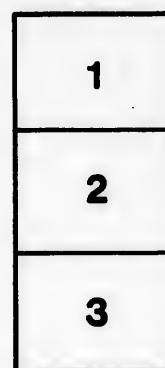
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No. 1.

INAUGURAL PASTORAL
OF
HIS LORDSHIP NARCISSE ZEPHIRIN LORRAIN
Bishop of Cythera and Vicar Apostolic of Pontiac.

NARCISSE ZEPHIRIN, by the grace of God and
the Apostolic See, Bishop of Cythera and Vicar
Apostolic of Pontiac.

*To the secular and regular clergy, the religious communi-
ties, and all the faithful of our Vicariate, greeting
and benediction in Our Lord.*

BELoved BRETHREN IN JESUS CHRIST.

I

With the view of continuing through all time the
work of salvation, which He began in the days of his
mortal life, and of applying to every man, even to the
end of the world, the merits of that redeeming Passion,
which He once consummated on the Cross, Jesus-Christ
established his Church. To his Apostles he delivered
this solemn commission: "All power is given to me in
heaven and in earth. Go, therefore, and teach all
nations; baptising them in the name of the Father, and
of the Son, and of the Holy Ghost." *Data est mihi
omnis potestas in celo et in terra; euntes ergo, docete
omnes gentes; baptizantes eos in nomine Patris et Filii et
Spiritus Sancti* (Matt, xviii, 18-19).

This Church, founded by Jesus-Christ, is a perfect society independent of every other: and as Holy writ terms it a true kingdom, at once spiritual and temporal, heavenly and earthly, divine and human. *Euntes autem prædicate, dicentes: Quia appropinquavit regnum cælorum.* "And going, preach, saying: The Kingdom of Heaven is at hand." (Matt. x, 7).

To govern this Kingdom and the subjects which it contains, to guide this Church and the Faithful of which it is composed, Jesus Christ established his Apostles, and the successors of the Apostles, the Bishops. *Qui vos audit, me audit; et qui vos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me.* "He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me." (Luke x, 16). *Spiritus Sanctus posuit episcopos regere Ecclesiam Dei quam acquisivit sanguine suo.* "The Holy Ghost hath placed you Bishops to rule the Church of God, which he hath purchased with his own blood." (Act. xx, 28).

The mission of the Bishops, as was that of the Apostles, is to proclaim the word of truth, urge men forward in season and out of season, rebuke their errors, lead them back to virtue by supplication, thunder against their hard-heartedness, put up with their weaknesses without ever tiring, and enlighten their ignorance. *Prædica verbum, insta opportune, importune; argue, obsecra, increpa in omni patientia et doctrina.* (II. Tim. iv, 2). "Preach the word, be instant in season, out of season; reprove, entreat, rebuke with all patience and doctrine." And as they cannot at all times and in all places personally discharge their sublime function, they send forth, to replace them in the intervals of their pastoral visits, their coadjutors, their colleagues among the clergy,

the priests who may be compared to the seventy-two Disciples whom Jesus Christ had aggregated to the Apostles to help them in the performance of their ministry. *Designavit Dominus et alios septuaginta duos; et misit illos binos ante faciem suam, in omnem civitatem, et locum, quo erat ipse venturus.* (Luke x, 1).

To secure to his Church unity of faith and uniformity of government, to maintain among the princes of his people the inestimable advantage of a perpetually harmonious understanding, Jesus Christ established a single head, a pastor of pastors, a bishop of bishops, St. Peter, and the successor of St. Peter, the Roman Pontiff. *Tu es Petrus et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam.* (Matt. xvi, 18). "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." St. Peter is commissioned to have an eye on the other Apostles and strengthen them in the faith. *Ego rogavi pro te ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.* (Luke xii, 32).

When Jesus said to St. Peter: *Pasce agnos meos, pasce oves meas.* "Feed my sheep; feed my lambs." (John xxi, 15-17). He invested him with authority to govern not the simple faithful alone, but also their guides, their apostles and their bishops.

Thus the Pope, in virtue of the power which he inherits from St. Peter, exercises over the Bishops, his brethren in the episcopate, a primacy that is not only honorary but juridical, and it lies within his competence to do and ordain whatever he may deem necessary for the general welfare of the Church. "The other Bishops," writes St. Bernard to Pope Eugenius, "have their particular folds, but all are confided to the Pope; he is the universal pastor as well of the sheep as of the shepherds.

The authority of the others is circumscribed within certain limits, but his, extends even over those who have others under their sway."

On the strength of this divine and universal jurisdiction, and whenever the good of the faithful requires it, the Sovereign Pontiff divides the Christian realm, and detaches from the ancient Churches new congregations which he entrusts to new pastors. In these latter times, scarcely a year passes that he does not erect a number of dioceses, especially in this land of America, where, thanks to a benign Providence, the true faith is spreading in such admirable proportions. Merely within the geographical limits of the Dominion of Canada, the old diocese of Quebec is at present subdivided into four Ecclesiastical Provinces, twenty-three dioceses and archdioceses and four Apostolical Vicariates. Blessed to the Lord that giveth to his Church an inexhaustible vitality and a youth that is everlasting. It is that vine planted by the hand of the Lord which puts forth its shadows over the highest mountains and raises its shoots above the cedars of Lebanon. (Psal. lxxix, 9.)

II

You were informed by a pastoral of His Lordship Joseph Thomas Duhamel, Bishop of Ottawa, under date of the twenty-fourth day of the month of June 1882, that, at the instance of the Archbishop and Bishops of the Ecclesiastical Province of Quebec, and for reasons all pointing to the salvation of souls, the Sovereign Pontiff, in virtue of a Decree issued at Rome, at St. Peters, the eleventh of July, one thousand eight hundred and eighty-two, had detached from the dioceses of Ottawa, Three Rivers and Saint Boniface, a considerable extent

of territory, and erected it into an Apostolical Vicariate under the name of Pontiac.

By the same pastoral, you were made acquainted with the fact that the Holy Father, in spite of our unworthiness, had deigned to cast his eyes upon Us, and appointed Us to the administration of that new Church. By Bules dated at Rome, under the Fisherman's Ring, the fourteenth of July, 1882, We were appointed at the same time Bishop of Cythera, in the Island of Cyprus, and Vicar Apostolic of the Vicariate Apostolic of Pontiac. We received episcopal consecration, on the 21st of September, 1882, festival of St. Matthew, in the Church of Notre Dame, at Montreal, at the hands of His Lordship Edouard Charles Fabre, Bishop of Montreal, assisted by His Lordship J. T. Duhamel, Bishop of Ottawa, and His Lordship E. P. Wadhams, Bishop of Ogdensburgh, and the following day, the 22d of September, We took solemn possession of our Church of Pembroke, where the residence of the Vicar Apostolic of Pontiac is for the time being established.

III

These events, as they successively became known to you, doubtless give rise to diverse sentiments in your breasts. You are both rejoiced and saddened. You rejoice in as much as it must be for your piety a ground of noble satisfaction and lawful pride to see your mother, the Holy Catholic Church, extending her beneficent influence, advancing in this young country from one stage of progress to another and furnishing, in the creation of this new Vicariate, an unequivocal proof of its boundless fertility. You grieve because, to this new order of things, your parishes and missions are separated from a flourishing diocese, of which they constituted an

important portion and along with which they have grown and thriven. The memory of the first Bishop of Ottawa and of his fatherly goodness remains ever green in your hearts and endears you to the see which he founded and occupied during many years to the glory of our holy religion. It is not without many a heart felt pang that you break asunder the ties that bind you to His Lordship, the present Bishop of Ottawa, a prelate distinguished by eminent qualities of head and heart, an experienced spiritual guide whose tender solicitude you have had frequent and abundant occasion to appreciate and who will always be remembered to you for his ardent zeal, wise administration of affairs and especially that tireless devotion which has been the main spring and soul of the great religious movement so much admired of late years on both banks of your beautiful river and even in the depths of the more distant missions. We enter fully into your grief as well as into your joy. The first bears striking testimony to your spirit of faith, while the second displays your gratitude toward those who labour for your well being. At the same time, under the present circumstances, both these sentiments convince us that you are prepared to make a sacrifice of your affections, bow to the will of the Holy See and accept with the most entire submission your new religious situation. We are further persuaded that, as opportunity offers, you will have no difficulty in transferring to our person, however humble it may be, a share of that respect and obedience of which you have given so many brilliant proofs to those who have preceded us in the guidance of your consciences.

We invite you to meet us at the foot of the Cross to place in the Heart of Jesus our mutual sacrifices. For, and We make the confession in all candour, on receiving

the intelligence of our promotion to the episcopate our first feeling was that of weekening courage. It was not exactly that We dreaded the privations indispensably entailed to the labours of a missionary bishop, because a ten years' experience in the missions of the United States had proved to Us that this mode of life is not without its attractions, but nature repined at the thought of bidding farewell for ever to that diocese of Montreal where We were born ; where We received the benefit of a religious education in a house on which the choicest blessings of Heaven have always rested ; where We were raised to the lofty service of God's altars, and where We had hoped to continue, for many years to come, the pursuit of our priestly career, We felt it hard to separate ourselves from that kindly Bishop who gave us so strong a proof of his confidence, in raising us, at a comparatively early age, to the highest position in his diocese ; to withdraw from that clergy which, despite our inexperience, never tired in their manifestation of regard and good will toward Us, and to leave those numerous communities whose virtues and labours were for Us a continual object of admiration and a daily spectacle of edification. All these repugnances of nature would, however, have easily yielded to the command of Our superiors, if there had not loomed up before us the prospect of an immense responsibility and the heavy burden of the episcopacy with its numberless duties and the stern account to be rendered one day in presence of the Sovereign Judge. Sublime and redoubtable ministry ! Our Lord Jesus Christ entrusts to Our care, a number of souls purchased with his blood, to enlighten, sanctify, nourish with the bread of the divine word, guide in the way of heaven and render participants of all the spiritual succors which the infinite charity of the Redeemer

has lavished upon his Church. We have become the ambassadors of Christ. *Pro Christo legatione fungimur.* (II Cor. v. 20.) We do not forget that according to St. Paul "it behooveth a bishop to be blameless... prudent, of good behaviour, chaste, given to hospitality, a teacher." (I Tim. iii, 2.) The apostle requires that in all things he shall exhibit himself as the minister of God, in much patience, in tribulation, in necessities, in distress, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, to the armour of justice... through infamy and good name... as sorrowful, yet always rejoicing, as needy, yet enriching many, as having nothing and possessing all things. (II Cor. vi, 4-10.) In presence of such virtues to be practised, such obligations to fulfil, is it not natural that our soul should be filled with fear and trembling?

Ah! how often have We been tempted to fly, and feared to yield to the temptation of cowardice, as of old the stricken and desheartened disciples at the time of the passion of the Saviour! How often, in the sorrow and bitterness of our soul, have We repeated the words of Jesus, bowed down in agony, in the Garden of Olives: *Si possibile est, transeat a me calix iste.* "If it is possible, let this chalice pass from me." (Matt. xxvi, 39.) But, strengthened by the generous example of our Divine Master, we tried to repeat, in the face of the decrees of our God and Father: *Verumtamen, non sicut ego volo, sed sicut tu.* "Nevertheless, not as I will, but as thou wilt. (Matt. xxvi 39.) We were reminded that when the Apostles heard the invitation of Jesus, *sequere me*, "follow me," they forthwith and without hesitation

forever, their families, their occupations and all that belonged to them to attach themselves to the fortunes, the labours and the ignominies of the Saviour. When, after a night of fruitless toil, St. Peter cast his net in a certain place, at the single word of his master, did he not, contrary to all appearances, find his faith and obedience rewarded by a miraculous draught of fish? After the day of Pentecost, obedient to the command to go and teach all nations, did not the Apostles proceed, and in spite of their lack of human knowledge, of social standing, and of every worldly aid, with the sole assistance of the Holy Ghost and their reliances on the promises of Heaven, did they not succeed, despite the opposition of the wise, the wealthy and the powerful of the earth, in establishing the Kingdom of God far and wide? That pathetic prayer of Jesus for his Apostles, at the solemn moment when he was about to return to his Father, is it not replete with encouragement for those who are called to succeed to the ministry, the anxieties and the responsibilities of the Apostles: "Holy Father, keep them in thy name whom Thou hast given me that they may be one, as we also are... I do not ask that Thou take them away out of the world, but that Thou preserve them from evil. They are not of the world; as I also am not of the world. Sanctify them in truth. Thy word is truth. As Thou hast sent me into the world, I also have sent them into the world. And for them I do sanctify myself; that they also may be sanctified in truth. (John, xvii, 11-19.)

These considerations revived our courage, and at sight of our weakness, misery and incapacity we comforted ourselves with the reflection that often, in the accomplishment of his works, the Almighty chooses the most unworthy subjects that his power and glory may shine

forth in brighter light. What further contributed in no slight degree toward sustaining our confidence and strengthening our hopes of the future, is the spirit of vively faith that animates you and the profound respect that you profess for our holy religion and its ministers, as also the zeal of our well-beloved colleagues in the ministry. We are acquainted with their submission to the authorities that be, their attachment to all the laws and regulations of ecclesiastical discipline, their love for all works tending to the salvation of souls, and the material and spiritual progress of the new Vicariate as well as the infatigable zeal which causes them to undergo with joy the trials of the most laborious and painful missions. Finally, what raises our courage and maintains our hope is the efficacious assistance which we shall receive from the religious communities, either in the all important work of education, or the charitable relief of the various forms of human misery, or in the proclamation of the gospel among the savage tribes, in the depth of primeval forests, or amid the snows of boreal regions. *Quam speciosi pedes evangelizantium pacem.* How beautiful the feet of them that carry the gospel of peace.

We come to you, therefore, with confidence, and, We may add, with all the good will of which our soul is capable. We place at your service all that God has given us of health, strength and talent. Hence forward, according to the example of St. Paul, we are no longer free. We belong no longer to ourselves, but we are yours to labour incessantly for your welfare, to constitute your salvation the object of our constant solicitude. *semper sollicitus pro vobis.* (Colos. iv. 12.) You behold in Us not only a friend but a servant of you all, in as much as We are the minister of Him who came not to

be served, but to serve. (Matt. xx, 28.) Our affections as Priest and Bishop are all centred in you, and, following in the steps of the Good Shepherd, our divine model, we should be ready to lay down our life for the sheep entrusted to our care. Ah! dearly beloved brethren, we venture to exclaim with the great apostle: "For God is my witness how I long after you all in the bowels of Jesus-Christ." (Philip, i, 8.) and it seems to us that, with succor from on high, we would be prepared, if necessary, to give the remains of an unworthy life for the soul of the least among you. *Ego autem libentissime impendam et super impendar ipse pro animabus vestris.* (II Cor. xii, 15.)

United in the Sacred Heart of Jesus and in the Holy and Immaculate Heart of Mary, we shall pray together the shepherd for his sheep and the sheep for their shepherd. We ask for you submission of spirit and docility of heart that you may profit by the instructions and services which you receive from your spiritual directors and that you may always live up to what you are taught. You will ask for us that wisdom of government which was granted to King Solomon in order that we may guide in the way of justice the souls placed under our charge and never place them in danger of perishing through our inexperience. *Gratia vobis et pax a Deo Patre nostro et Domino Jesu Christo.* "Grace to you and peace from God our Father and from the Lord Jesus Christ. (I Cor. i, 3.)

IV

To these ends, having invoked the Holy Name of God, We have decreed and ordained, and hereby decree and ordain the following:

1. We confirm and continue until the new year all

the powers and extraordinary faculties granted by His Lordship, the Bishop of Ottawa.

II. We renew and confirm all the ordinances, statutes and disciplinary regulations actually in force in that part of the diocese of Ottawa, when hereafter constituting the Vicariate Apostolic of Pontiac.

III. We ordain that there be added to the prayers of the mass of the day, the prayer *Pro Episcopo*, during one year, dating from the receipt of the present pastoral.

IV. All documents destined for us should be addressed to Pembroke where we have taken up our residence.

The present Pastoral should be read, once or oftener, from the pulpit at the parochial masses and in the religious communities the first sunday (and the following if need be) after it shall have been received.

Given at Pembroke, this twenty-fourth day of the month of September, one thousand eight hundred and eighty-two.

+ N. J. Lorrain Ev. de Cyprien

L. + S.

Vic. Apost. du Pontiac

By order of His Lordship,

+ N. Lorrain
Sec.

